Congress is struggling to move out from under a mountain of legislation before adjournment unofficially set for the night of July 3.

Both House and Senate are pouring it on in an effort to write a good record before members launch their reelection campaigns. The Senate is resorting to unusual Saturday and midnight sessions. Yet the chances that Congress can complete its work before the Democratic National Convention July 11 are slim.

Bills to provide medical care for the aged, give Federal aid to education, extend the minimum wage, relieve the wheat surplus, extend the housing programs, renew expiring taxes and provide funds for foreign aid have all been jammed into the last two weeks of the session. In addition, many other urgent legislative items wait in the wings with almost no chance of taking the stage in the last-minute rush to ring down the curtain of final adjournment.

One of the reasons for the pre-adjournment logjam is the fact that the Senate spent two months in mid session on a single measure—the civil rights bill. While a bill was enacted without an open breach between the North and the South, Congress and the country must now pay the premium. Many important measures will be lost simply for want of time to enact them. Here are some of the items that are moving now:

The House of Representatives in an almost precedent-shattering move has overruled its Appropriations committee in voting more foreign aid money for the year which ends June 30, 1961.

The pro forma procedure in the House is for the powerful Appropriations committee to give the House a spending figure which is accepted almost automatically. The committee this year had recommended a foreign

(Continued on page 2)

CHAS. HOLBROOK LIBRARY
PACIFIC SCHOOL OF RELIGION
1798 SCENIC AVE.
BERKELEY 9, CALIF.
C 4 61

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

CONTACT CONCERN

a service of the
GENERAL BOARD OF CHRISTIAN SOCIAL CONCERNS
OF THE METHODIST CHURCH
- Division of Temperance and General Welfare
- Division of Peace and World Order
- Division of Human Relations and Economic Affairs

CONTACT CONCERN

a service of the
GENERAL BOARD OF
CHRISTIAN SOCIAL CONCERNS
OF THE METHODIST CHURCH

DIVISION OF TEMPERANCE AND GENERAL WELFARE

• DIVISION OF PEACE AND WORLD ORDER

• DIVISION OF HUMAN RELATIONS AND ECONOMIC AFFAIRS

THE METHODIST BUILDING
100 MARYLAND AVENUE, NORTHEAST
WASHINGTON 2, D.C. LINCOLN 6-1000

Vol. 2, No. 12 July 1, 1960

Editor: Roger Burgess

Contributing Editors:
John L. Bryan, Emogene Dunlap, Caradine R. Hooton, Robert Regan, Emerson Smith, Carl Soule, Daniel E. Taylor, A. Dudley Ward, Herman Will

Assistant Editor:
Marilyn M. Baldwin

Circulation Manager:
Sam Griffin

Contact-Concern is issued twice each month by the General Board of Christian Social Concerns of The Methodist Church.

Contact-Concern is a member of The Associated Church Press.

Editorial Offices are in The Methodist Building, 100 Maryland Avenue, Northeast, Washington 2, D. C.

Advertising rates and information are available from Editorial Offices, 100 Maryland Avenue, Northeast, Washington 2, D. C.

Subscription Price is $3.00 per year in advance. Single copies are 35¢ each. Write to Service Department, 100 Maryland Avenue, Northeast, Washington 2, D. C. Air mail edition, $9.00 per year, U. S. only.

Change of address information should be sent with both old and new addresses to Service Department, 100 Maryland Avenue, Northeast, Washington 2, D. C.

Second class postage paid at Washington, D. C.

5

Dateline

(Continued from page 1)

aid program of $3,384,500,000—nearly $800,000,000 less than the President's request. But the full House turned upon its "master" to reject the committee's position on several points.

The Appropriations committee had cut $400,000,000 from military aid and barred the use of aid funds for

construction projects in sub-Saharan Africa and for an Indian-Pakistani project to develop the Indus river—a project to which five other Western nations are contributing.

The House restored $200,000,000 of the military aid cut and knocked out the bans on construction projects in Africa and on the Indus river project.

The final House bill, which goes now to the Senate, provides for a $3,584,500,000 program. It is 15 per cent less than the President had requested, but nearly eight per cent above the average 23.8 per cent cut which the Administration's request has received over a period of the last six years.

It took one of the oddest political coalitions of the year to push the bill in its final form out of the House. The Republicans, embarrassed over the Administration's recent international setbacks, wanted to make a show of support for the President by increasing military aid funds for which the President had made a special plea. Northern Democrats, on the other hand were most interested in economic aid. The two groups struck a deal and the result was the increase in military aid and the restoration of the African and Indus projects.

A compromise minimum wage bill which would boost the $1-an-hour federal minimum wage gradually to $1.25 and extend coverage to 3,900,000 more workers has been approved by the House Education and Labor committee. This is one of three measures Democratic leaders want to see approved before adjournment; the other two are medical aid and school aid.

Largest of the new groups which would be covered under the bill is an estimated 3.4 million employees of large retail establishments. In extending coverage to new groups of workers, the bill writes new language into the Fair Labor Standards act which will broaden its scope for the first time since 1938.

Whereas the act, originally upheld as constitutional under the powers granted Congress to regulate interstate commerce, applied only to employees of industries "engaged" in interstate commerce, the new bill would extend coverage to employees of enterprises engaged in "activities affecting" interstate commerce.

The Senate June 15 voted to repeal the requirement that applicants for Federal assistance under the National Defense Education act of 1958 sign affidavits disclaiming belief in or support of organizations believing in or teaching the forcible overthrow of the U. S. Government.

In place of the affidavit requirement, the Senate agreed to an amendment that would prohibit grants or loans under the Education act to any student while he is a member of the Communist party or any other subversive group dedicated to seizure of the government. The Senate action left untouched the requirement that students seeking Federal aid must take an oath of allegiance to the U. S. Government.

During the course of the debate, Senators in favor of repeal said 26 colleges and universities had withdrawn from participation in the loan program because of the disclaimer affidavit while 131 more institutions had registered objections to the requirement. They said such a requirement discriminated unfairly against loyal college students.

(continued on page 7)

Economic Pressures and Sunday Observance

This document (as indicated by its title) does not attempt to deal with the whole question of the religious observance of a holy day.

I. Introduction

"Open Sunday" practices by grocery stores, discount houses, department stores, full-line drug stores, shopping centers, and other retail and service outlets have multiplied disturbingly in local communities across the nation in recent months. In addition the two-day week end has increased the demand for commercialized recreation.

As described by one commentator, the "highway retailers" are going out in increasing numbers to meet the swelling ranks of the "Sunday drivers." With time on their hands and money (or its equivalent in credit facilities) in their pockets, these roving motorists (often in "family lots") usually prove to be both ready and willing customers.

The question is raised: Is Sunday to be the next victim of the unrestrained buying and selling urge which a "consumption-for-production" abundance seems to be persistently fostering?

Whatever its causes, this trend has confronted religious and other community groups with a sharp challenge to defend, relinquish or revise long-standing Sunday observance traditions and practices.

An immediate result of this development has been a rush to enforce or relax "the law." Many of the pertinent laws or ordinances are found to be either unenforced or unenforceable because of their antiquity. The situation at this point has been described as "chaotic."

The long term result could be at least two desirable possibilities:

1) a long overdue restatement by the churches for this generation of the need and basis for a common, one-day-a-week religious observance, and

2) community-wide programs of education by the churches on the significance of Sunday to all Christians, and the need for its voluntary observance.

While these long-term results are evolving—in fact, as a working basis for them—churches and church people in many local communities have acted or face the necessity of acting in respect to concrete and rapidly changing local situations.

The material presented here was prepared by the Department of the Church and Economic Life of the National Council of Churches to be of help to those called upon to act in a wide variety of local situations.

II. Some facts and factors

Religious factors

The religious basis for the Judeo-Christian tradition of a day set aside from ordinary pursuits for religious observance and rest stems from the biblical command "Remember the sabbath day to keep it holy."

Although the biblical tradition has its roots in the observance of the seventh day (Saturday), the first day (Sunday), as a distinctively Christian tradition has been the day almost invariably observed in America.

Emphasis on religious liberty, however, has resulted in stressing the rights of those who keep a day other than Sunday as a holy day. As stated by the New York state council of churches in its statement of legislative principles, "Because of our belief in the freedom of religion for all, we support an

(continued on page 4)

(continued from page 3)

exemption from Sunday closing (laws) for those who, for religious reasons, regularly close their places of business on a day other than Sunday and *regularly observe that day as a holy day*" (italization added).

General welfare factors

In addition to the religious emphasis, our society in general has given wide acceptance to the need of each individual for one day in seven free from the usual economic activity for (a) focussing on higher (or more cultural) matters and (b) other forms of physical, mental or social relaxation and change.

We have emphasized the need for one common free day also for devotion to family matters and for participation as families in many activities of mutual interest.

It is a recognized fact that, in the close-knit fabric of our modern society, the free acts of a small portion of our citizens in this field may bring heavy social and economic pressures on the remainder. One result has been that in recent years the emphasis in defending the need for Sunday observance has tended to move from the imposition of the will of the majority based on doctrinal conviction to these more general socio-religious premises.

Economic factors

The traditional means used to establish a common day for rest and worship has been to seek, by law or common consent, "freedom from labor." This has been interpreted to involve cessation of normal economic activity, except as continuance of certain functions or services had been traditionally recognized as necessary to the maintenance of "health and safety." Indication of the wide acceptance of this observance is seen in the fact that custom in many cases has established specific penalties to discourage the requirement of labor on Sunday through double and even triple wage rates where regular work is required.

Enforcement provisions

Historically, enforcement of a common day of rest and freedom from the customary economic activities has been sought by laws, many of which have their origin in the colonial and early federal period. The strict and rigid patterns of observance often required led to general designation of the Sunday observance statutes as the "blue laws."

Because these have been attacked frequently and vigorously over the years as patterns of behaviour and interpretations of Sunday observance have changed such laws have been amended in varying degrees; in many cases, to the point where only restrictions on economic activity remain.

Some newer type of pressure

Resulting largely from one or both of the two factors of "compulsive selling" and/or increasing "highway shopping," many of the disturbing new developments are taking the form of

grocery stores open seven days a week for "business as usual,"

stores—frequently the discount houses—converting Sunday into their "biggest bargain day,"

department stores open for receiving telephone orders,

drug stores, now adding a full line of merchandise;

shopping centers functioning just beyond the reach of municipal ordinances which restrict other, but competing outlets,

automobile dealers and used-car-lot owners flouting their associations' resolutions against Sunday openings,

small-scale "road-side" selling, a long-time Sunday activity, suddenly blossoming into big-time marketing.

Effects of these pressures

One of the worst features of this trend is its "snow balling" effect, as the pressures of competition tends to draw more and more businesses into Sunday activity.

Workers in these businesses sometimes must choose between Sunday work or loss of jobs. Some thriving enterprisers use the fact that their employees would be "out of work" except for this boom-day activity as an excuse for staying open. On the other hand, store managers claim that employees frequently volunteer for Sunday work where additional compensation is involved.

The demoralizing effect on religious, family and other recognized Sunday activities is virtually immeasurable. However, as one dealer put it "the church people will

have to make up their minds . . . my biggest spurt during the day is from the crowd who stop to pick up milk and bread on the way home from church."

The serious problem, however, does not usually involve the small service establishments considered mainly in the category of "necessities," but with the larger stores. These involve many employees and, through an atmosphere of "business as usual," tend to make Sunday undistinguishable from other days of the week.

Campaigns against these pressures on occasions grow out of a disconcerting mixture of motives, in which the support of religious groups is sometimes sought by economic forces as a means to remove this competition, rather than for bonafide protection of Sunday as a religious day. It is essential, therefore, to make clear that the basic motive is service to the public good when joining in local inforcement efforts. Possible difficulties here give weight to the greater value in stressing volun-

tary, in preference to legally imposed, observance practices.

Religious groups, together with other state and local community groups, have attempted, with varying degrees of success, to

1 oppose the extension of these activities by local businesses on the basis of voluntary agreement,

2 promote better enforcement of laws and ordinances,

3 to protect present statutes from weakening amendment or repeal,

4 strengthen the statutes by addition of penalties, or by amending them where necessary in the interest of equity and bonafide claims on behalf of religious liberty.

General consensus, coming from numerous areas where community-wide efforts against economic encroachments on Sunday have developed, points unquestionably to the greater value and dependability of solutions reached by voluntary agreement rather than by legislative fiat. Obviously this kind of solution calls for emphasis on education of both buyers and sellers, community wide and church-wide, on the social as well as the religious values that are threatened.

III. Questions for a local situation

A. Beginning in the local churches

1. Is the influence of your church or council of churches clearly on the side of personal and family practices which involve a minimum of the labor of other people on Sunday?

2. What of the oft-repeated charge that "the stores are open only because the people buy from them?" Is this true of the people in your churches? If so, have definite efforts been made, through sermons, discussions in church school classes, or consideration by other church groups, to change attitudes toward Sunday buying habits?

3. Recognizing that "religious devotion cannot be legislated," has your church or council of churches sought to meet the challenge to the maintenance of Sunday as a holy day by planning an educational program adapted to family customs of today, for strengthening the observance of Sunday as a day of rest and worship?

4. To what extent, if any, have the denominations represented in your area through teaching materials, periodicals, or other resources undertaken to reinterpret in terms of this generation and of theological and biblical backgrounds the need for special spiritual guidance and religious instruction on one day of the week? If this has not been done, have you considered how such a restudy and affirmation might be stimulated?

B. Special concerns in community action

5. Has your church or council sought the cooperation of other community groups as well as leaders in business, industry, agriculture and labor on behalf of cultivating a climate in the community favorable to the voluntary reduction of new economic infringements upon Sunday observance?

6. Where the support of your church group has been sought by one or another of the economic parties involved, has it been made clear that your action is solely on behalf of the principle of Sunday observance.

7. Has careful attention been given to bonafide claims of religious inequities or discrimination in local ordinances or situations on the part of those who regularly keep a day other than Sunday as holy time?

8. Have the positions of all parties to a local conflict—particularly those who are proposing a new "open Sunday" activity—been heard and clearly stated? Have the responsible individuals been asked personally, on behalf of the community organizations, to refrain from the activity?

9. Have the real attitudes of employees been effectively canvassed, or has the employer alone been allowed to speak for his employees? What is the attitude of the labor unions, if any, which are involved in the questioned activities? Might further organization among employees in the retail stores be a deterrent factor in Sunday employment?

C. Where law enforcement or legislation is involved

10. Does your group have access to competent legal information and advice—i.e., do you "know what the score is" in regard to local ordinances or state laws applicable to the specific situation at hand?

11. How recently has your municipal ordinance, if any, been amended or more basically revised? Has it been changed to take reasonable account of modern conditions and attitudes? If modernization is needed, how can your group help in this undertaking? Have you studied the need for dealing with exceptional situations, such, for instance, as the religious Jew who operates a business with no Sunday-observing employees and closes his business on Saturday?

12. How familiar is your group with the provisions of your state statutes relating to Sunday observance? Are the statutes reasonably up-to-date or adequate? If not, do you have a system, through your state council of churches or otherwise, for keeping in touch with or influencing legislative developments at the state level? How can this contact be developed or strengthened, in the interest of improving or defending both the equity and the adequacy of the laws of your state?

13. Do all denominations represented in your council give support for ordinances passed in the interest of Sunday observance? Is effort made to see that those who support Sunday as a common day of rest and worship understand the convictions and respect the rights of those who on religious grounds support a different day?

14. Does your church or council have an effective social action committee whose job it is to know about problems of this kind as they develop in the community and to represent the churches in interchurch and community efforts to meet challenging situations of this kind?

15. What is the relation between laws enacted for the protection of religious observances and Protestant teachings on the relationship of church and state?

Horns of dilemma in Japan

by Thoburn T. Brumbaugh

The author, known to friends as "T. T.", served as a missionary and Wesley Foundation director in Japan from 1924 to 1941. Since 1947 he has been associate secretary of the division of world missions of the Board of Missions, responsible for work in Japan, Korea and Okinawa.

Efforts of Japan's premier to secure ratification of a revised security pact with the United States have disclosed the weakness of the post-war democratic structure of the Japanese nation. Also revealed to the eyes of the world are the inconsistencies and the instability of America's foreign policy over a period of 10 years or less.

It was a generous peace which Gen. Douglas MacArthur gave Japan in 1945. It was an unprecedentedly democratic constitution which MacArthur gave the Japanese shortly thereafter. It was a benevolent peace treaty which was signed at San Francisco in 1951 and ratified in 1952.

Japan then seemed launched upon an era of economic and social reconstruction which would not require maintenance or use of military power as an instrument of national policy. The old Japanese war lords were either dead or in prison, and the industrial tycoons who supported the nation's war aims of the 1930's and early 1940's seemed impotent and discredited.

Korean War changed mood

Then, as a result of the Korean War, the mood of America changed and her diplomatic and military leaders set out to win Japan as an economic, a political and a military ally in the struggle of the "free nations" of the world against Communism as entrenched in North Korea, China and Russian Siberia. The Japanese people themselves soon took sides in this new aspect of the "cold war." Conservative forces in the political structure, along with much of the old military and industrial order, aligned themselves with the United States and the Western world.

This gave strong support to the strangely named Liberal party which, with the exception of a few months of Socialist leadership, has held political dominion ever since the new constitution was invoked. The labor forces, most of the Christians, and a large proportion of the nation's newly enfranchised populace, however, have supported Socialist principles and economics, including strong opposition to war, to long-continued American occupation and to all other foreign authority in the nation's life.

Protests arise

Communists were given freedom in the MacArthur era but have failed to rally any large support at the election booths or in city, prefectural or national councils. Meantime, however, opposition to the enlargement of American air bases at the expense of Japan's meager acreage of rice-producing land soon became alarmingly strong.

The Communists lost no opportunity to whip such protests into a white heat of public indignation. High school and college professors began again to plead for loyalty to Japan's national interests. Students, for many years avid followers of leftist principles of economic and social life, though not openly of the Communist party line, began to join in the demonstrations against their conservative government's policies and procedures. This naturally reacted unfavorably against the United States insofar as America seemed to be supporting strong-arm and even rightist leadership in Japan and elsewhere in Asia.

New security treaty

Then Premier Nobusuke Kishi was called to Washington to receive the

new security treaty which Japan and the world were told was a compact of mutual helpfulness between two sovereign nations. Yet, this treaty would bind Japan and America for 10 years to mutual defense economically, politically and in many other ways. It would involve the production and use, if necessary, of the very instruments of war which the Constitution given Japan by the United States through General MacArthur scarcely a decade earlier had expressly forbidden. Immediately there was an outcry throughout Japan, and opposition both political and popular began to develop against the ratification of such a treaty when the Premier should present it before the two houses of the Japanese Diet.

By this time the Socialists in Japan had divided into right and left wing adherents, though both were anti-Communist and all opposed to this treaty. The two sections held about one-third of the seats in the lower house of representatives and a comparable proportion of those in the upper chamber. In most tests of power the right wing Socialists voted with Kishi's conservative party. The left wingers sometimes voted with Kishi, sometimes independently, and occasionally with the small minority of Communists. In all of these political camps except among the Communists there were considerable numbers of Christians, including many followers of Toyohiko Kagawa who had always been regarded as a Christian Socialist.

At this juncture came the great blunder of Kishi's leadership, the securing of a ballot favorable to the security treaty in a midnight session of the lower house after the opposition had been scandalized into withdrawing from their seats and were not aware that such a vote was to be taken. This brought scorn and calumny even from many who had had some respect for Kishi's political integrity. Here also began the demonstrations and riots which have occurred in the streets of Tokyo and other cities since April.

Another outcome of this action was that as never before the Socialists were united, especially on this great issue, and began to encourage the cooperation of Communists and all others who might be counted on to help oust Kishi. The dissolution of the Diet before the upper chamber voted on the treaty would invalidate the favorable vote of the lower house, though failure to vote on the matter by June 19 with the Diet still in session would involve constitutional ratification by default.

Resignations threatened

Formal resignations of both upper and lower house members were threatened and placed in the hands of Socialist leaders. This last resort would require new elections and thus stalemate all parliamentary procedures for many weeks. Indeed, the opponents of Kishi and the treaty have even refused to occupy their seats in the Diet to act on relief measures for the victims of the recent tidal waves on Japan's east coast, since this would only strengthen Kishi's position.

Thus a complete stalemate of Japan's political and legislative agencies had come about just as President Eisenhower's mission to the Far East was about to be launched. So serious has been the situation and so confusing that most objective commentators now say that whichever side wins, democracy must lose. In the treaty, supporters carry the day in spite of all opposition, reactionary conservatism will be entrenched and military dictatorship may not be far away. If the Socialists and all the other opponents of Kishi and the treaty prevail, leftist tendencies and practices will be greatly strengthened and rapprochement with both Russia and Communist China will be a likely result.

Meanwhile, Japan's Christians are disillusioned and confused: disillusioned because they had hoped for a more statesmanlike and forward-looking policy on the part of American and other democratic nations in the world; confused because they want neither return to military and economic fascism nor the strengthening of extreme Socialist or Communist institutions. In either case, the Christians of Japan are aware that freedom such as the Gospel and its great advocates in our Western world have promulgated would soon be lost in Japan and perhaps throughout Asia.

Dateline

(continued from page 2)

The Senate has voted to require public disclosure of expense accounts filed by Senate and House members for their trips abroad.

Whether the House, center of a new ruckus over its members' overseas spending habits, will accept the proposal remains to be seen. The House refused to accept a similar effort by the Senate earlier this year. But the earlier refusal came before recent disclosures that touring Congressmen spent more than $400,000 in U.S.-owned foreign currency last year. The spending of these counterpart funds alone, often without proper accounting, averaged about $750 for each member of the Senate and House.

"You Trying To Undermine The American Way Of Life?"

Distributed by HALL SYNDICATE, Inc., 342 Madison Ave., New York 17, N. Y.

White House to hold first conference on aging

Preparation for an historic White House Conference on the Aging is already at fever pitch although the meeting will not be held until Jan. 9-12, 1961.

This conference will be the first of its kind in the history of the nation. It is to be a citizens' conference preceded by a series of forums, meetings and conferences at the community and state level.

It has been called by the Federal Government to consider recommendations and plans for action concerning the 15 million U. S. citizens in the 65 and over age range. There are 50 million persons in the United States who have passed their 45th birthday.

There will be 2,800 delegates attending the conference in Washington. Preparatory state conferences are now being held all over the country and in the territories of the United States. Fifty-three states and territories are participating under the leadership of Governor's designees in each state. In addition, a person has been appointed to the staff of each of the nine regional health, education and welfare offices to promote and develop interest in aging concerns.

Much of the preliminary planning for the conference has been in the hands of a 150 member National Advisory committee chaired by Robert W. Kean. This committee has been divided into 20 subcommittees, preparing back-ground papers in as many different areas of concern.

For example: health and medical care, family life, education, social services and religion. Protestant churches have been represented on the plannning group by Dr. William J. Villaume of the National Council of Church staff.

What can individuals do?

Persons interested in participating in either the state conferences or the White House Conference will want to get in touch with the Governor's designees immediately. Methodists are expected to show tremendous interest in these consultations and studies as they do in every other area of social concern.

Governor's designees are as follows:

ALABAMA, Montgomery: Mr. Alvin T. Prestwood, 64 N. Union Street.

ALASKA, Juneau: Mr. Paul L. Winsor, Commissioner of Health and Welfare.

ARIZONA, Tucson, Mrs. Donald E. Schell, 240 N. Court Avenue.

ARKANSAS, Little Rock: Mr. Gus Blass, II, Office of the Governor.

CALIFORNIA, Sacramento: Mr. Louis Kuplan, 722 Capitol Avenue.

COLORADO, Denver: Hon. Robert L. Knous, Lieut. Governor of Colo.

CONNECTICUT, Storrs: Dr. Donald P. Kent, University of Connecticut.

DELAWARE, Smyrna: Dr. C. J. Prickett, c/o State Welfare Home.

DISTRICT OF COLUMBIA, Dr. Jack Kleh, Briggs Montgomery Bldg.

FLORIDA, Miami: Hon. Harry P. Cain, 100 N. E. First Avenue.

GEORGIA, Atlanta: Dr. John T. Mauldin, Georgia Baptist Professional Bldg.

HAWAII, Honolulu: Dr. Richard K. C. Lee, Box 3378.

IDAHO, Boise: Mr. A. E. Montgomery, Box 200.

ILLINOIS, Chicago: Mr. Peter W. Cahill, 160 N. LaSalle Street.

INDIANA, Lafayette: Dr. George E. Davis, 109 Memorial Center, Purdue University.

IOWA, Des Moines: Hon. Herschel C. Loveless, Governor of Iowa.

KANSAS, Topeka: Mr. Harold Smith, Kansas Department of Labor.

KENTUCKY, Frankfort: Mr. Jo M. Ferguson, Department of Economic Security.

LOUISIANA, Baton Rouge: Mrs. Madge S. Kennedy, Box 4282, Capitol Station.

MAINE, Portland: Mr. Robert C. Russ, 400 Congress Street.

MARYLAND, Baltimore: Mr. Gerald Monsman, 408 State Office Bldg.

MASSACHUSETTS, Boston: Mr. George P. Davis, Room 27, State House.

MICHIGAN, Detroit: Mr. James E. Brophy, 850 National Bank Bldg.

MINNESOTA, St. Paul: Mr. Morris Hursh, 117 University Avenue.

MISSISSIPPI, Jackson: Mr. Travis McCharen, Box 1698.

MISSOURI, Jefferson City: Mr. Proctor Carter, State Departemnt of Public Welfare.

MONTANA, Helena: Mr. Ralph C. Knoblock, Western Life Bldg.

NEBRASKA, Lincoln: Mr. Frank M. Woods, Box 161, State House Station.

NEVADA, Reno: Mrs. Barbara C. Coughlan, Box 1331.

NEW HAMPSHIRE, Concord: Mrs. Dexter O. Arnold, 6 Dearborn Road.

NEW JERSEY, Trenton: Mrs. Eone Harger, c/o Department of State.

NEW MEXICO, Santa Fe: Mr. Murray A. Hintz, Box 1391.

NEW YORK, Albany: Mrs. Marcelle G. Levy, c/o State Department of Social Welfare.

NORTH CAROLINA, Raleigh: Dr. Ellen Winston, State Board of Public Welfare.

NORTH DAKOTA, Bismarck: Mr. Carlyle D. Onsrud, N. Dak. Public Welfare Board.

OHIO, Columbus: Mrs. Mary Gorman, 85 S. Washington Avenue.

OKLAHOMA, Norman: Dr. George L. Cross, University of Oklahoma.

OREGON, Eugene: The Rev. W. G. Nicholson, Box 5197.

PENNSYLVANIA, Harrisburg: Mrs. Ruth G. Horting, Secretary of Public Welfare.

PUERTO RICO, San Juan: Dr. Guillermo Arbona, Secretary of Health.

RHODE ISLAND, Providence: Mrs. Roberta B. Brown, Roger Williams Building, Room A.

SOUTH CAROLINA, Columbia: Mrs. Martha T. Fitzgerald, S.C. Legislative Committee on Aging.

SOUTH DAKOTA, Pierre: Mr. Charles Feeney, State Director of OASI.

TENNESSEE, Nashville: Mr. Edward J. Boling, State Capitol.

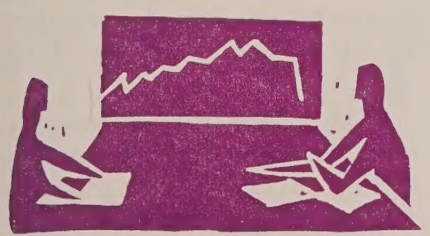
TEXAS, Hillsboro: Hon. Crawford Martin, Box 257.

UTAH, Salt Lake City, Mr. Delbert L. Stapley, Office of the Governor.

VERMONT, Montpelier: Mr. John J. Wackerman, Commissioner of Social Welfare.

VIRGINIA, Richmond: Mr. John E. Raine, 511 Virginia Bldg.

VIRGIN ISLANDS, Charlotte, Amalie: Mr. Macon Berryman, Department of Social Welfare.



WASHINGTON, Olympia: Mr. George C. Starlund, State Department of Public Assistance.

WEST VIRGINIA, Charleston: Mr. F. Duane Hill, Department of Employment Security.

WISCONSIN, Madison: Miss S. Janice Kee, 217 North, State Capitol.

WYOMING, Cheyenne: Dr. James W. Sampson, State Office Bldg.

For additional information write: Robert W. Kean, Chairman, National Advisory Committee, White House Conference on Aging. Department of Health, Education and Welfare, Washington 25, D. C.

National conference on social welfare

by J. Robert Regan, Jr.

The 87th National Conference on Social Welfare, meeting in Atlantic City June 5-10 gave evidence of being a major policy forming group in America.

Though the national income is moving in the direction of a 500 billion figure, only slightly more than 10 percent of this goes for health and welfare services. And the country's juvenile delinquency, family break-up and poverty for many in the midst of plenty is the result.

Though the conference takes no official position on controversial issues, the following trends were evident in social welfare from listening to speeches and discussions:

1) There is a growing feeling that public programs of health and welfare services must be expanded to take care of the needs of a growing population. Huge cities that need 500 new case workers cannot accomplish this with voluntary agencies alone. This will mean a new public awareness and program to care for the needs.

2) The end of poverty is a realizable goal in this country.

3) Social work has come into its own as a profession to help meet the emotional, group, family and public assistance needs of individuals and groups.

4) Private and public health and welfare services will continue to work side by side for many years. However, the distinctions and unique functions of private and public services are fast being displaced. Ordinarily, private and religious social welfare programs are planned as experimental and special group programs and the public programs take care of the mass of mankind. However, these lines have been all erased, in many instances.

5) Professional social workers are beginning to see the need to get more involved in social action programs to encourage public responsibility for better health and welfare services.

6) Responsibility for public programs of services cannot be bound by present city, county and state boundaries. Metropolitan areas that spill over into several counties and states cannot depend upon separate units of government to carry on a comprehensive program. Cooperation among several states (e.g. D. C., Virginia and Maryland or New York, New Jersey and Connecticut) and an emphasis on national programs of health and welfare services is needed. As urban centers of population continue to expand, the problems of health, delinquency, poor housing and family break-up often are centered in the inter-city while the persons who are capable of paying the higher taxes are in the suburbs.

7) It is evident that new taxes for these services must be forthcoming. This may come from a let-up on taxes needed for defense spending or from new percentages of the gross national product.

8) New programs of welfare are needed to care for suburbias and exurbias and areas where neighborhood life has been transplanted by huge housing and apartment areas.

9) Programs of social welfare must keep the world needs in mind. The United Nations with its independent agencies and international voluntary agencies provide many avenues for the United States to share its know-how and resources and to gain new insights from successful programs in other countries.

10) Much more long-range planning in health and welfare programs is needed. Councils on the local level have a particular responsibility to extend their vision to prevent over-lapping of services and meet the changing centers of population with programs that will help constantly up-rooted Americans to find good health, stability and confidence.

Membership listed for Inter-Jurisdiction Commission

The 1960 Methodist General Conference established a quadrennial Commission on Inter-Jurisdictional Relations.

Entrusted to the commission was "the continuing program of The Methodist Church to abolish the Central (Negro) Jurisdiction, promote interracial brotherhood through Christian love, and achieve a more inclusive church. *(For full report see June 1 Contact p. 35.)*

The commission will hold its organizational meeting Aug. 18-19 in Chicago. Here are the members as appointed by the General Conference:

Southeastern Jurisdiction — Ministers: Bishop Nolan B. Harmon, Charlotte, N. C.; C. C. Bell, Lynchburgh, Va.; D. Trigg James, Atlanta, Ga. Laymen: Edwin L. Jones, Charlotte, N. C.; S. T. Boykin, Carrollton, Ga.; John C. Satterfield, Yazoo City, Miss.

North Central Jurisdiction — Ministers: Bishop Marshall R. Reed, Detroit, Mich.; Lawrence D. Havighurst, Fort Dodge, Iowa; Harold A. Bosley, Evanston, Ill. Laymen: Leonard D. Slutz, Cincinnati, Ohio; Paul V. Shearer, Washington, Iowa; Herbert W. Cooper, Fort Wayne, Ind.

South Central Jurisdiction — Ministers: Bishop W. Angie Smith, Oklahoma City, Okla.; Eulos D. Galloway, Little Rock, Ark.; T. Lee Miller, Dallas, Texas. Laymen: Floyd H. Coffman, Ottawa, Kan.; James M. Walker, Seguin, Texas; Niles H. Barnhard, Lincoln, Nebr.

Central Jurisdiction — Ministers: New bishop to be elected; Cosum M. Luster, Houston, Texas; Dennis R. Fletcher, Philadelphia, Pa. Laymen: James P. Brawley, Atlanta, Ga.; Mrs. Louis H. Fields, Frankfort, Ky.; John T. King, Austin, Texas.

Northeastern Jurisdiction — Ministers: Bishop Fred P. Corson, Philadelphia, Pa.; Dean E. Richardson, Buffalo, N. Y.; Walter G. Muelder, Boston, Mass. Laymen: Charles C. Parlin, Englewood, N. J.; Hurst Anderson, Washington, D. C.; Leo McKay, Mercer, Pa.

Western Jurisdiction — Ministers: Bishop Gerald Kennedy, Los Angeles, Calif.; Cecil F. Ristow, Seattle, Wash.; S. Douglas Walter, Monrovia, Calif. Laymen: George H. Atkinson, San Francisco, Calif.; Clyde Walker, Forest Grove, Ore.; Mrs. Rena M. Taylor, Palisade, Colo.

Social action at the Northeastern Jurisdiction Conference

Social concerns received considerable attention at the Northeastern Jurisdictional Conference meeting in historic Metropolitan Methodist church, Washington, D. C. and American University.

Delegates to the conference passed a resolution urging the new Inter-Jurisdictional Relations Commission to act speedily in implementing Amendment IX of the Constitution. This would allow for racial integration of churches, districts and conferences.

The commission was urged with special diligence to prepare the conditions for the early transfer of Annual Conferences of the Central Jurisdiction located within or near the boundaries of the Northeastern Jurisdiction.

Temperance

The report of the Temperance Committee adopted by the conference stated that on the subject of alcoholic beverages, Methodists too often "speak with a muted and uncertain voice."

To correct this situation the conference called on Methodists to begin the following:

1) Strike a new note in the preaching from Methodist pulpits.

2) Put a new emphasis on education through every avenue open to the church—particularly through the church-wide study on alcohol.

3) Develop a more positive program of total abstinence teaching in the home.

4) Recruit more persons to work to promote sobriety.

5) Develop public sensitivity to problems relating to drinking, particularly advertising, service of alcohol on airlines and drinking and driving.

6) Work with determined purpose to eliminate all evils associated with drinking.

Commenting on the rise in gambling activity in America, the report called for the Methodist Church "to array itself against the evils of gambling and to struggle with all its purposes and resources."

Aging

In the report of hospitals and homes adopted by the conference, the jurisdiction went on record as "endorsing the principle of encouraging federal aid for the caring of the aging."

In other action, the conference protested the sentencing of the Rev. Willard Uphaus to one year in prison for refusing to release the names of persons who attended the summer conference that he sponsored at North Conway, N. H.

New bishops elected

Four new bishops were elected. They are:

Dr. Fred Holloway, President, Drew University.

Dr. Vernon Middleton, general secretary, division of national missions, General Board of Missions.

Dr. Ralph Ward, pastor, Mt. Lebanon Methodist church, Pittsburgh, Pa.

Dr. James Matthews, associate general secretary, division of world missions, General Board of Missions.

A Note on Cuba

Developments in Cuba continue to give grave concern to many U. S. citizens who have an interest in this nearby neighbor.

When Fidel Castro came to power on Jan. 1, 1959, he had the hearty support of the overwhelming majority of the Cuban people. To them, his revolution meant freedom from oppression and terror, honesty in government finances and the initiation of needed social and economic reforms.

During the last year and a half, many significant accomplishments of the Castro regime can be listed. These include the reduction of rents, a great increase in schools and educational opportunities for young people, splendid housing projects for those unable to buy decent housing previously, an increase in the production of food and a direct attack on the problem of land reform.

However, there have been other aspects of the revolution which have dismayed even many Cubans who were hearty supporters of Castro. These, for the most part, have to do with the way in which changes are being carried out rather than with the social and economic reforms themselves.

The government has had little patience with opposition, and those newspapers which ventured to be critical of its policies have finally had to close their doors or have been taken over.

Many land holders who were to be allowed to keep a certain number of acres under the land reform law have found all their land seized. Land and cattle frequently have been taken without any receipts or letters of acknowledgement being provided the former owners.

Although the government talks in terms of stimulating tourist trade, bitter attacks on the United States by Fidel Castro and other leaders of his government discourage American travelers from adding Cuba to their itinerary. Possible American aid was ignored by the Cuban government during its first year in power, but a trade agreement and loan were arranged later with the Soviet Union during Mikoyan's visit.

Most of the moderate leaders who entered the Castro government during its early days have either resigned or have been forced out. In a number of instances, their departure has been accompanied by attacks designed to discredit them and destroy any possible influence they might have.

Nothing definite is said about the drafting of a constitution or the establishment of representative democracy. When questions are raised about the holding of free elections, no date is specified. In some cases it has been suggested that when the revolution is completed, there will be no need for political parties.

Though concerned over these developments, American church leaders are strongly of the opinion that the U. S. government should not take any drastic action against Cuba. To do so would injure the Cuban people, strenghten popular support for the Castro government and invite hostile reactions from most of Latin America.

Churchmen who have been in touch with the State department have urged a policy of patience and restraint with assurances of the goodwill of the American people and their government for the people of Cuba.

The recent cancellation by the United States of a small program of technical cooperation apparently did not loom as a major item in the thinking of either government. However, it is to be hoped that the present sugar subsidy by which Cuba is granted a share of the American market at a price above the world level will not be changed at the present time.

There seems to be no intention to make a change during the next year. The chairman of the House Committee on Agriculture recommended the extension of the present law for one year, while the administration requested its extension with the proviso that the President, if he deems it advisable, may change the quotas that now prevail.

Persons desiring to write about this issue should direct their communications to Secretary of State Christian Herter, Washington 25, D. C., and to the Honorable Harold D. Cooley, Chairman, House Committee on Agriculture, House of Representatives, Washington 25, D. C.

. . . at your service

Latest information about the critics of the National Council of Churches

On June 8, 1960 a reprint of the *Congressional Record* for April 19, 1960, was mailed to all district superintendents by Methodist Information on behalf of the Council of Secretaries, of which A. Dudley Ward of the Division of Human Relations and Economic Affairs is the chairman, and Dr. Ralph Stoody of Methodist Information is the secretary.

This *Congressional Record* contained 37 pages of material introduced into the record by members of the 86th Congress such as Mrs. Edith Green (D-Ore.), Mr. James G. O'Hara (D-Mich.) and others, who brought in a tremendous amount of material describing the National Council of Churches, the churches which are part of the National Council, and information liquidating the irresponsible charges which have been made against the council.

This entire reprinted record is available in limited quantities to interested *Contact-Concern* readers. Please write to the Department of Information, the National Council of Churches, 475 Riverside Drive, New York 27, N. Y. A limited number of copies are being distributed free of charge.

Christian responsibility for 1960 elections

This statement, included in the *Election Packet* (see this page), deals with the Christian responsibility on the issues which will be central in the November election. These include such topics as foreign policy, inflation, labor problems, social welfare programs, civil rights legislation and federal aid to education.

In addition, the statement spells out a Christian attitude toward candidates and the basis upon which support of candidates should be determined. Major standards should be personal integrity, leadership capacity, position on major issues and political voting record.

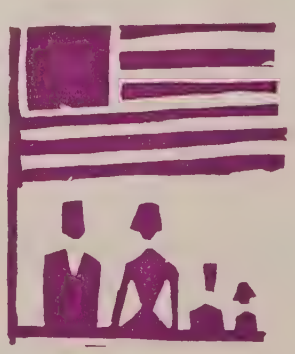
The statement is explicit that religious affiliation should not be a major guide, although it is a factor that needs consideration. There is no place in the democratic process for religious bigotry.

The statement also makes it very clear that Christians have responsibility to work toward the adoption of clean and constructive practices during the campaign.

Supplementary to this resolution of the general board of the National Council of the Churches of Christ, the Denominational Staff Council is now preparing a pamphlet, such as it prepared in 1956, dealing with the Christian position on the central issues of the election.

This pamphlet, when it is ready, will give the official positions of the National Council of Churches and the denominations represented on it.

Advance orders for these would be welcome. The materials should be



helpful in understanding Christian responsibility in this political year and the way in which that responsibility can be discharged.

Election Packet, a special packet just assembled by the staff on the new Board of Christian Social Concerns; order from Service Department, 100 Maryland Avenue, Northeast, Washington 2, D. C. or from Literature headquarters, Woman's Division of Christian Service, 7820 Reading Road, Cincinnati 37, Ohio at $1 per packet.

The packet contains the official statements of the General Conference of The Methodist Church on current issues; the

Social Creed; a statement of the general board of the National Council of the Churches of Christ in the U.S.A. on "Christian Responsibility in the 1960 Elections;" a statement of the former Board of Social and Economic Relations, "Should a Roman Catholic Be Elected President;" and guidance material on the use of the packet in studying issues, candidates and party platforms.

Resource material . . .

Methodists Speak—16 page reprint from *Contact,* 10 cents per copy, $7 per 100 copies.

The 1960 General Conference of The Methodist Church drafted statements on many social issues. Also, the Council of Bishops spoke out on many social concerns in its Episcopal Address. These have been gathered together in one reference document.

by *Caradine R. Hooton*

"Pilots warned on 'jump-seat' issue by FAA," says Mr. Elwood R. Quesada, chairman of Federal Aviation agency. If we understand the humor of a long-suffering public, it would be well to remember that American democracy and agency dictatorships will not mix.

Had it not been for the gratuitous intervention of the FAA, the Pilots and Stewardesses association—and the submissive public—would long ago have had the benefit of congressional relief from the unnecessary, dangerous and intolerable service of alcoholic beverages on airlines. Your timely contact with Sen. Mike Monroney (D-Okla.), of the Aviation subcommittee, might yet effect reconciliation before disaster strikes others than airline operators or inspectors.

It is increasingly obvious that Methodists are girding themselves for intensified activity wherever there is need for curbs against the predaceous. The appointment and election of strong men and women to places of leadership on new Boards of Christian Social Concerns presages the type of study and service that will enlist more vigorous assistance of right people of local levels.

Grass-roots participation will soon banish any doubt about the Church's devotion to temperance. It is well known that we now have the kind of aggressive program, with authoritative ethical under-girding, that can alert communities to creative action. Under inspiration of the Division of Temperance and General Welfare, members will gain an even greater sense of Christian responsibility to inculcate abstinence and inspire action among all who want to develop solutions of the alcohol problem.

Registration open for national school

Registrations may still be sent for the National Youth School of Moral Concerns. The first of its kind, the school will be held at Oklahoma City university, Oklahoma City, Okla. Aug. 22-28, 1960.

Heretofore, a National Youth School of Alcohol Studies has been held. This year's school is designed to also give attention to the problems related to alcohol and the role of sex in Christian living.

Registration is open to Conference MYF chairmen of Christian Citizenship and Christian Fellowship or alternates and the Conference director of youth work or alternate. Total cost will be $30 per person.

Applications should be sent to the National Youth School of Moral Concerns, Box 871, Nashville 2, Tenn.

Basic Information on Alcohol, by Dr. Albion Roy King of Cornell College; published by Cornell College Press. This book may be obtained from the Service Department, 100 Maryland Avenue, Northeast, Washington 2, D.C.; paper bound, $1.50, cloth bound, $3.

The 1960 edition is a second revised edition of the original. The original work was the outgrowth of an earlier booklet on *The Psychology of Drunkeness* which reached a total circulation of 38,000 copies. That book was the outcome of psychological research stimulated by a request to address a convention in 1928. The address became a magazine article in *The Christian Century* which was reprinted several times and distributed widely.

Dr. King's basic analysis of the alcohol effect, the stages of intoxication and motivations to drink summarized and organized the many researches during the early part of this century, and it has become the basic interpretive principle in much of the temperance literature of recent years.

The book also goes into the problem of the alcoholic and counseling, but it avoids the more technical aspects of medicine and psychiatry. The thing which is most distinctive, however, is that Dr. King comes to grips with the difficult matter of ethical evaluation of moderation and abstinence.

AUDIO VISUALS

A Call From The Stars—16mm black and white sound film. Running time: 26½ minutes. Available for use on television from U.S. Committee for Refugees, 11 West 42 Street, New York 36, N. Y.

An edited version of an hour show first seen over KCOP-TV, Los Angeles, *A Call From The Stars* is a documentary explaining the plight of the world's refugees. It is also a direct appeal for aid.

Robert Ryan is the host and the cast includes Steve Allen, Harry Belafonte, Richard Boone, Jeff Chandler, Bing Crosby, Burl Ives, Louis Jourdan, Paul Newman, David Niven and Joanne Woodward. These stars explain the many aspects of the refuge problem and what each individual can do.

In this edited version, many television stations will be able to schedule it when the longer version could not be used. Local groups are urged to contact their local television station to see whether they would be interested in screening the film for possible use. This is particularly recommended for use now as World Refugee Year comes to an end.

Colleges attack compulsory ROTC

For the first time in more than 20 years, the ROTC program in the educational institutions of this country is under attack. The criticism has mounted to the point where the assistant Secretary of Defense for manpower, personnel, and reserve, Charles C. Finucane issued a policy statement which read in part "that a military requirement does not exist for a compulsory basic ROTC program and that the Department of Defense has no basis for favoring such a program."

Changes are under way in the policy of state universities which have maintained compulsory ROTC programs. A few years ago, the Utah State Agricultural college and Massachusetts Institute of Technology made ROTC voluntary. Recent student and faculty opposition at large land grant universities such as Michigan State, Ohio State, Wisconsin and California, has resulted in a review of this issue by the governing bodies of these educational institutions.

In their most recent action, the regents of the University of Wisconsin voted to make ROTC optional at the Madison and Milwaukee campuses for the next two years. At the end of that time, the regents will decide whether the rate of enlistment in advanced ROTC justifies the continuation of the optional feature. Students must take a five to six weeks orientation course ofter which they will choose whether or not to take ROTC.

The campaign among students and faculty, while supported by pacifist groups, has not been primarily pacifist led. For example, the U.S. National Student association passed a resolution urging elimination of compulsory ROTC. This body represents student governing groups at 397 colleges.

Furthermore, at Michigan State and Wisconsin, resolutions favoring the abolition of compulsory ROTC have suggested that all male students be required to take a military orientation course. Many sincerely believe that the need for military officers can be met with ROTC on a voluntary basis. Still others believe that the ROTC program has not kept pace with the needs of modern warfare.

On May 26, the faculty of Willamette university (Methodist) in Salem, Ore., voted to make ROTC optional rather than compulsory for incoming students. This change will not take effect until the fall of 1961 because the present contract with the government requires a year's notice for any such change in over-all policy.

The General Conference of The Methodist Church spoke specifically to the matter of ROTC in church-related institutions as follows:

"We urge our church-related colleges and universities to play a role distinct from that of secular educational institutions. We urge them to study seriously the implications of military training in a church-related institution, one of whose objectives is to train young people for World Christian Community."

Association urges repeal of Connally amendment

Support for repeal of the Connally Amendment to the International Court of Justice has been given by the Catholic Association for International Peace.

The CAIP jurisdictional institutions committee noted that such repeal, however, was in itself "a relatively modest step." Far from showing any disposition to interfere in domestic affairs, as Sen. Connally feared, "the court has shown a marked conservatism."

The goal of an international community under law needs more than the small step of repeal. "What is needed in a different attitude in the government and among the people of the United States towards the possibilities of international adjudication.

"Until the individual statesmen and citizens in this country know more about and have more confidence in the institutions and principles of our international society, the rule of law throughout the world will remain meaningless."

Resource materials . . .

Methodism's Challenge in Race Relations—a Study of Strategy by J. Philip Wogaman. The dissertation was published by and is available from Boston University Press, 685 Commonwealth Avenue, Boston 15, Mass.

The author of this new resource material in the area of race relations, Wogaman, is a Methodist missionary designate to Cuba.

In this very excellent dissertation Wogaman gives the background of segregation both in the nation and particularly in The Methodist Church, with emphasis upon the period since unification and especially since the 1954 Supreme Court decision on school desegregation.

He then develops goals and presuppositions for a strategy for The Methodist Church, as it moves toward an inclusive fellowship.

One of the best parts of the study is the section dealing with contributions of the social sciences, which will be helpful to church workers in this particular field of activity. It gives some excellent insights into our own situation, and the way in which problems can be faced and the help we have in the social science disciplines.

The strategy which Wogaman develops is related to the ministry and the local church, to the episcopacy and the Annual Conference and to the General Conference and the nationwide church.

As a basis of understanding and short compass of a problem of great magnitude, this dissertation is highly recommended. It was circulated to all the delegates of the General Conference and was received with great interest and appreciation.

"Consumers Can Protect Their Own Health," published by the Council of Consumer Information. Consumer pamphlet number 11 can be obtained from the Council of Consumers Information, Colorado State College, Greeley, Colo.

This interesting pamphlet deals with the problems related to air pollution, occupational hazards, auto accidents, dangerous chemicals in foods and cosmetics, radiation, dental decay and chronic illness. It outlines preventive steps which can be taken such

as good nutrition, moderation in smoking, regular exercise and handy availability of health resources.

For a good and interesting study, which would be related both to the work of conservation under the Division of Human Relations and Economic Affairs and the health interests of the Division of Temperance and General Welfare, this most informative pamphlet is highly recommended.

"Missing Links in Labor-Management Relations," by Ed Maher, delivered at Oberlin Symposium, February, 1960. It is available from the National Association of Manufacturers, 2 West 48 Street, New York 17, N. Y. at no cost.

Maher, vice-president of public relations of the National Association of Manufacturers expresses the managerial viewpoint of one of the largest management organizations in the country. It is very interesting and important reading.

"Presbyterians Speak on Sit-In Demonstrations" from the March 21, 1960, *Presbyterian Outlook.* Copies may be obtained from The Presbyterian Outlook, 512 East Main Street, Richmond 19, Va.

This special issue of *Presbyterian Outlook* deals with the sit-in demonstrations. It has been enthusiastically received across the country and is a very worthwhile issue.

Communism study

The American Baptist Convention adopted a program calling upon 6,000 local churches to engage in special study courses on the principles and methods of communism.

There will be material furnished to the local churches through the Council on Christian Social Progress so that each church will have a basis for discussion and study.

This is a commendable action and similar studies are highly recommended to the Local Church Commissions on Christian Social Concerns.

Materials are available for such a study, for example, the revised volumes by John C. Bennett, *Christianity and Communism in the Twentieth Century,* and the book *Christianity and Communism,* an analysis of their relationships, published by the Board of Social and Economic Relations.

Precis provided for study

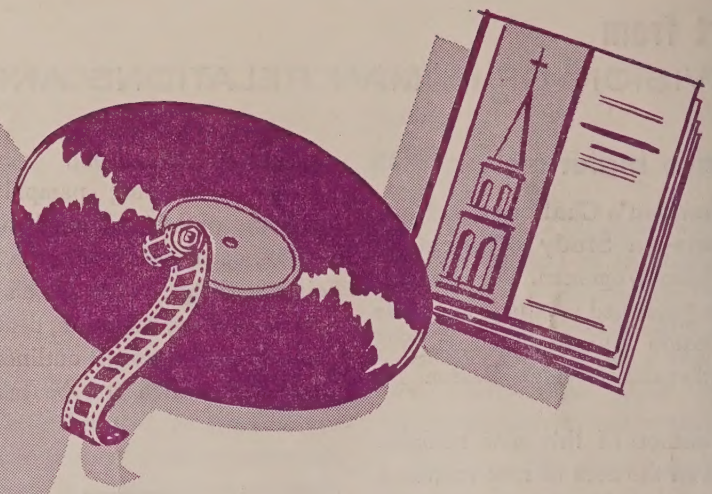
Announcement is also made of a forthcoming study, undertaken by the Division of Human Relations and and Economic Affairs, to be published later this year, on the economic, political and international relationships of communism and democracy and/or Christianity.

If any church wishes to engage in this study, this division would be happy to provide a précis of the study for guidance, which will give an introduction to the volume which is to come. This précis also deals with the essential questions contained in the volume.

Nothing is more important for every individual today than to understand our present-day world situation.

NEW! for YOU

a Christian Social Relations leader



The following materials have been prepared jointly by the Division of Human Relations and Economic Affairs, Division of Peace and World Order, Division of Temperance and General Welfare of the General Board of Christian Social Concerns.

MANUAL — $.35
an action handbook for the Commission on Christian Social Concerns

NEW KIND OF BUILDING — $7.50
35mm color filmstrip with 33⅓ rpm record, script and leader's guide

YOUR CHURCH SERVES ITS COMMUNITY & WORLD — $5.00
25 page turnover chart spelling out issues and action for Commission on Christian Social Concerns

REGISTER CHRISTIAN OPINION — $.10 / $7.50 per 100 copies
leaflet listing U.S. Congressmen and Senators with committee assignments. Suggests action on national issues.

SOCIAL ACTION PACKET — $.25
selection of resource leaflets for local church Commission on Christian Social Concerns

THE SOCIAL CREED — $.03 / $2.00 per 100 copies
statement of the official position of The Methodist Church on specific social issues

CONTACT CONCERN — $3.00 per year
a twice-monthly news service for Christian Social Concerns leaders

METHODISTS SPEAK — $.10 / $7.00 per 100 copies
statements of the General Conference of The Methodist Church on social issues

Order these materials for your church from

THE SERVICE DEPARTMENT

The Methodist Building, 100 Maryland Avenue Northeast, Washington 2, D. C.